The table in the upper part of the map[1] was moved away first, and dancing continued as before in the space provided. In moments when there was no dancing, folk songs were sung by one or another sitting around the circle. A complimentary song was composed while the *debkeh* song many verses in common (Zaidan Arabic of the Negb spin of Qays and Layla, whose plot, though set among Bedouins of the Umayyad period, bears striking resemblances to that of the story of Romeo and Juliet. During the recitation, familiar to all, the peoples' faces seemed thoughtful and reflective, and there was applause when the song was finished. Usually there was no applause after the dances during which everyone was clapping in time anyway.

The couple subsequently took up residence in the groom's own house. Neolocal residence is not uncommon at the present time, and it appears to be preferred by most young couples.

This account requires comment at a number of points.

1. In contrast to Fassinia, weddings are attended only by those who are invited. In this case the number of those invited by the groom was said to be limited because it was his second marriage, and because two large families happened to be in mourning, hence it was not fitting for their members to attend. Weddings are forbidden outright during the major part of Lent. There is a general sense of the incompatibility of happy and sad events or periods, and these rules and practices have the purpose of avoiding conflicts in emotions.

2. Peghiadi (1957, pp. 296-97) writes in some detail of what he calls a "mock battle, of a ritual sort, which takes place in Moroccan mountain villages when the groom's party approaches the bride's house. The incident reported above might not deserve to be called a ritual "mock battle" at all, but there was a definite sense of the groom's party being stopped for a time before it was allowed to approach and enter the house.

3. Writing of marriage practices in a Palestinian Muslim village, Granqvist (1935, p. 40) says that since they are losing a daughter, the bride's family do not rejoice at the wedding, and the bride herself is supposed to behave in a sad and subdued manner during the ceremony and must weep before leaving her father's house (*ibid.* p. 47). The same concept appears to be held by Lebanese Christians, and the behavior of the bride was undoubtedly largely conventional. The conventional aspect of this matter would explain the general lack of concern for the bride's tears. In this connection it should be mentioned that, like the European Mediterranean peoples, the Lebanese see no reason to suppress the expression of strong emotions in public. In fact, they interpret the impassiveness of North Europeans and their American cousins as evidence of other inadequacies or "deficiencies." By the same token, women in labor are free to scream loudly even when they are not actually suffering acute pain.

4. In the Middle East generally, the chief traditional solo women's dance is a some variation of what is commonly known as the "belly dance," the basic move-

1. - [A newly married couple of the village -- Analyst]

heads of households and wives of household heads.

2.24 Other members of household. Tables 41, 42, 43, 44, 45

The birthplaces of other members of the household have no significant differences from the figures for the heads of households except where the sample is inadequate for accurate analysis. The tables are included for father-in-law, mother-in-law, siblings, other family members, and servants.

2.3 Number of children away from home. Table 46

The number of children away from home is rather small with less than one-quarter of the sample so reporting. Taken in combination as to age and sex, there are presumably children who have moved away for occupational reasons or have married and left the family.

2.41 Length of time at present address. Table 47

For an urban area, the length of time at which our sample households have resided at their present addresses is rather surprising. About forty-three percent of the sample have not moved in more than ten years. It is believed that the reason for this lack of mobility is the Rent Control Law. This law has been in operation for thirteen years (Dec. 20, 1946) and may have kept people relatively immobile. The Rent Control Law does not allow the raising of rents for a tenant already in residence, but does allow an increase for new tenants. Subsequent rent control laws have not had considerable influence. An indication that this is the proper hypothesis lies in the fact that our next biggest group lies in the interval of those who have been at the same address between one and three years. If it were discriminations to move rather than the Rent Control Law it would appear that the least frequency would have been in the category of less than one year with increasing frequencies as the time lengthened. Once having lost the benefits of rent control, the population of Beirut seems to be fairly mobile.

p. 13 (A)

3.42 [illegible] Table 40

The largest frequency of locations of previous households is in Beirut with seventy-one percent of our sample so reporting. The belief that a large part of Beirut citizens have come from rural areas to the city fairly recently does not seem to hold true, with only approximately eight percent of the sample in this category. A good part of the five and eight-tenths percent of the sample from other Arab states probably are accounted for by refugees from Palestine.

3.43 Length of time at previous address, Table 41

Here again the largest group, forty-two percent were in residences at their previous addresses for more than ten years and the second highest two-thirds (twenty-six and three years). The ten nearest category refers to those who had no previous address as well as those who were unable to recall.

3.44 [illegible] Table 36

Forty-three percent of the sample had not moved at all in the last ten years, which conforms with the roughly forty-three percent who claim to have been residents in their present households for more than ten years. These comparative figures constitute one of our checks for internal consistency. Of those who had moved, our largest frequency, twenty-eight percent, reported that they had moved only once, while our most mobile group, those who had moved more than six times in the past ten years, constituted slightly over one percent.

3.5 Reasons for moving to Beirut, Table 71

Of those who had moved to Beirut, the largest group (51 %), had moved for economic reasons, while the second largest category (23 %) moved for political reasons. The two together constituted eighty-three percent. The respondents were asked what their reasons for moving to Beirut were. Their two responses

of the example to June and rises to a peak with almost one-half of the sample in July, with the rest, who are unable to make it earlier, leaving in August.

Month of return to Beirut from village, Table 74

As the Beirutis go early, so they return late to Beirut from the village. Almost four-fifths of the sample returned to the pleasant fall climate in October. City institutions are geared to this return. For example, the schools do not open until October. A few, fifteen percent, returned in September probably as late as possible in the month, while only a fraction, four percent, returned in July or August.

Place of residence considered home, Table 75

Overwhelmingly Beirut residents considered their home to be in Beirut. This result is particularly surprising in view of the well-known cyclical tendencies of Beirutis to identify themselves with their village of origin. Evidently this feeling for the village is more verbal than actual, a conclusion which, however, is in accordance with the attractions of cities as noted in other places.* Other indications, however, are that the village is still highly attractive, especially in the summertime. Perhaps the safest conclusion would be that the Beirutis are schizoid.

p. 44(c)

Table 46

Question	Number	Percent	▼
Total	[illegible]	[illegible]	
Rural	[illegible]	[illegible]	[illegible]
Urban	[illegible]	[illegible]	[illegible]
Other Urban Unknown	[illegible]	[illegible]	
Other Built Country	[illegible]	[illegible]	[illegible]
Other Country	[illegible]	[illegible]	[illegible]

Table 47

No. of years	Number	Percent
Total	[illegible]	[illegible]
Less than 1 year	[illegible]	[illegible]
1 - 3 years	[illegible]	[illegible]
4 - 6 years	[illegible]	[illegible]
7 - 10 years	[illegible]	[illegible]
More than 10 years	[illegible]	[illegible]

[illegible]

[redacted]

Table [redacted]
[redacted]

[redacted]	[redacted]	[redacted]
[redacted]	[redacted]	[redacted]
[redacted]	[redacted]	[redacted]
[redacted]	[redacted]	[redacted]
[redacted]	[redacted]	[redacted]
[redacted]	[redacted]	[redacted]
[redacted]	[redacted]	[redacted]

[redacted]

Table [redacted]
[redacted]

[redacted]	[redacted]	[redacted]
[redacted]	[redacted]	[redacted]
[redacted]	[redacted]	[redacted]
[redacted]	[redacted]	[redacted]
[redacted]	[redacted]	[redacted]
[redacted]	[redacted]	[redacted]
[redacted]	[redacted]	[redacted]

[redacted]

Table 74

Month of Return to Bahrul from Village

Name of month	Frequency	Percent
Total	454	100.00
Apr	3	0.67
[illegible]	15	3.03
[illegible]	64	14.03
[illegible]	345	76.34
[illegible]	11	1.73

Table 75

Place of Residence Considered Home by Head of Household

Location	Number	Percent	sig.
Total	1830	100.00	
Bahrul	1354	83.80	.000
Other where in Lahoreen	9	0.68	
Village	101	5.43	.000
Punjab	49	3.64	.004
No answer	140	7.85	

[illegible]

15: Boyd and Boyd D-5 (1937) 1941 M.U. Library MU
Sy Asst Edward H.S.

TABLE 8

Results of observations for taste reaction to phenyl-thio-carbamide, mid-digital hair, eye color, hair color, and skin color on two tribes of Syrian Bedouin. In per cents.

Tribe	Number	Taste reaction +	Taste reaction −	Tribe	Number	Mid-digital hair +	Mid-digital hair −
Rwala	172	59.9	40.1	Rwala	198	44.9	55.1
Aqeidat	88	68.2	31.7	Aqeidat	70	41.4	58.6

Tribe	Number	Eye pigmentation 1	2	3	4	Number	Hair pigmentation 1	2	3	4
Rwala	201	0	1.5	86.1	12.4	170	0	1.1	43.5	55.7
Aqeidat	78	0	11.1	79.5	9.7	65	0	3.8	36.5	61.5

Tribe	Number	Skin pigmentation 1	2	3	4
Rwala	198	7.1	47.4	45.0	0.5
Aqeidat	73	8.2	47.9	39.7	4.1

The Bedouin taste results are not notably different from those of the city dwellers; there seems to be a somewhat lower incidence of mid-digital hair, the eye and skin pigmentation is definitely darker, the hair is perhaps somewhat darker. Allowing for the great differences in nomenclature, this difference seems to agree fairly well with that found by Shanklin ('35).

Perhaps our data, in spite of their crudeness, and the small numbers of subjects represented, will contribute to some small degree to a filling out of our knowledge of the distribution of pigmentation in this part of the world. The importance of systematic surveys of the frequency of individual genes, such as the "tasting" gene, is beginning to be appreciated (Boyd, '40).

Effect of inbreeding. It is not uncommon in anthropological papers to see differences between various local populations ascribed to inbreeding. It has even been suggested that "races" may be created by a process depending partly on inbreeding. It is likely that the word inbreeding, as used by some authors, has been corrupted from its correct genetical significance, and perhaps is really meant to be synonymous with endogamy, or something of the sort. As the geneticist uses the word, it means mating among close relatives. Others

15: Boyd and Boyd D-5 (1937) 1941 M[S] Lebanon MSI

have remarked that actually the effect of inbreeding is transitory, in the sense that one generation of random mating would restore the population to the condition in which it started, so that the process can hardly have the importance apparently sometimes attributed to it (compare Boyd, '40). There has probably been a good deal of inbreeding in all of the villages studied by us. In the cases of Boarij, we are fortunate in having a sample of a population known to be relatively highly inbred. From a study carried out there by Miss Anne Fuller, we know that marriages between cousins are very common, as are consanguineous marriages where the relationship is less close. Almost the entire population of the village can be traced back to three or four family lines. The blood groups and the M,N types offer a means of checking the extent of the effect of inbreeding on the population.

It is known from genetics that the effect of inbreeding on a population is to increase the proportion of homozygotes and decrease the proportion of heterozygotes, and if the process is carried far enough, pure homozygous types will emerge in the same proportion (if selection or mutation play no role) as the frequencies of their genes in the original population (Robbins, '17).

With the M,N types, the heterozygote is type MN, and type M and type N are homozygous. If the inbreeding had modified these frequencies in the population of Boarij very much, we should find that type M and type N were relatively more numerous than would normally be found, so that we should have the relation:

$$\sqrt{M/100} + \sqrt{N/100} > 1$$

Actually, it may be seen from table 1 that in Boarij the heterozygote, MN, was slightly (but not significantly) in excess of the theoretical maximum of 50%, and we find

$$\sqrt{M/100} + \sqrt{N/100} - 0.902 < 1$$

Thus there is no evidence that inbreeding has increased the proportion of the homozygotes in the M,N types.

In the case of the A,B groups, the only group which is known a priori to be heterozygous is the AB group, which is

15c Boyd and Boyd D-5 (317) 1941 M-1 Lebanon MII

always heterozygous. If inbreeding had modified the A,B groups notably, we should expect the frequency of group AB to be less than 2pq (the gene frequencies p and q are calculated from the frequencies of O, A, and B only). In fact, 2pq does give an expected percentage of group AB of 14.4 which is greater, but not significantly greater than the value found.

Whether a person of group A or group B is heterozygous or homozygous cannot be told readily except by test of his parents or offspring, or both, and even then the test will of course often be inconclusive, since human families are so often too small to give a sample of all the types of children an individual could produce. In our tests on the families of Bourij, we tested six families in which one of the parents belonged to group A or group B. In four of these families, the groups of the children proved the individual in question to have been heterozygous, a result which again does not suggest that the proportion of heterozygotes in the population of Bourij has been notably decreased by inbreeding.

As a rule when the anthropologist has invoked the concept of inbreeding, the exact genetic mechanism by which the character in question is determined has been obscure, so no test analogous to the above could be made. We venture to suggest that if such cases tests could be made, inbreeding would be found not to be one of the major forces in the modification of the average local human population.[1]

SUMMARY

Tables showing the results of studies of blood groups, blood types, taste reaction to phenyl-thio-carbamide, mid-digital hair, and eye, hair, and skin pigmentation are presented for

[1] We are indebted to the officers of the Near Commissariat in Beyrouth, and in particular to M. le Général Martin, for permission and encouragement to carry out this work; to Hawkes Fuller, holder of the Margaret E. Maltby Fellowship of the American Association of University Women, 1937–38, for assistance and hospitality in Bourij; to the Trabulsi family for hospitality and assistance in Mashghara; and to Elias Berberian and Kassabian for help with the Armenian work. Miss Sofia 'Abd-el-Nur put us in touch with the Druze village of 'Aindara. Many others, too numerous to mention here, made our difficult task somewhat lighter. To all of them we extend our best thanks.